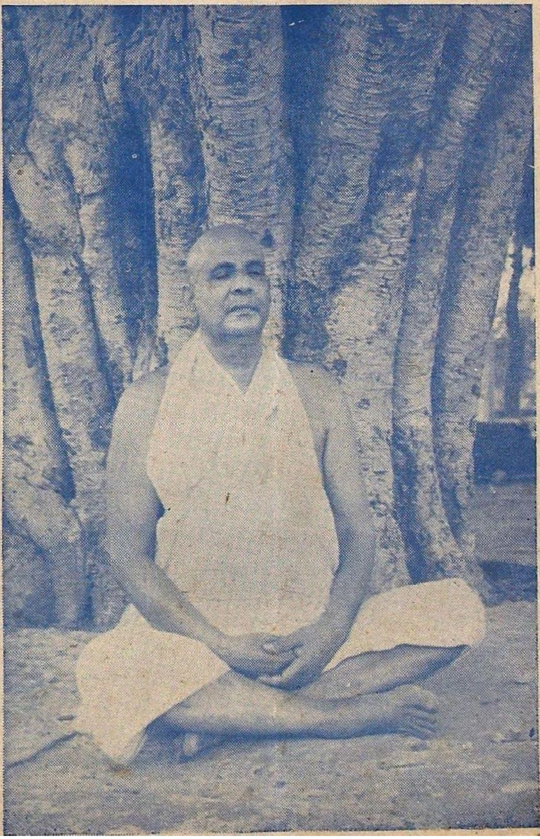
The Divine Life



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ॐ

1st February 1956

Sri Kumudini
Secunderabad.

Immortal Atman

Spirituality is a driving force in evolution. The Jeeva flame wants to join its source — Para Brahman.

The function of revelation begins when that of reason leaves off.

Arm yourself with the shield of discrimination. Build up the life of calm strength, repose and peace through meditation.

May Lord bless you.

Sivananda

RELIGIOUS CALENDAR

(Sivananda Nagar)
(February 16 to March 15)

February

16 Vasanta Panchami
22 Ekadasi
23 Pradosha Puja
25-26 Purnima
29 Poor-feeding Day

March

5-6 Samartha Ramdas Jayanti
8 Ekadasi
9 Pradosha Puja
10 Maha-Sivaratri
12 Amavasya

MAHA-SIVARATRI

The sacred Maha Sivaratri will be observed at Sivananda Nagar on 10th March with special worship, Abhisheka, Laksharchana and chanting of the Rudra Chamakas and the Panchakshara Mantra throughout the night at the Viswanath Mandir, preceded by a special Havana and worship during the day. On behalf of individual devotees worship will also be conducted, on request, on this sacred occasion.

—Secretary, D.L. Society.

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THE
DIVINE LIFE

VOLUME EIGHTEEN | FEBRUARY 1956 | NUMBER TWO

Analects of Jaina Scriptures

Collected by Sri Swami Sivananda

May He abide always within my heart, the Supreme Self, the one God of all gods, transcending all "this world's" ephemera, who is reachable by deepest meditation. They who have passed beyond all arguments and doubts and false attachments of this world, they only can behold in purity the Supreme Self and in It merge themselves. Who take their refuge in that Supreme Self, stainless beyond particularities, and fix their minds on it devotedly, unfailingly they gain its Blessedness. (*Amita Gati*)

There is no coming into existence without destruction; there is no destruction devoid of origination; neither origination nor destruction can truly be without stability. (*Pravachanasara*)

Difficult to conquer is oneself. But when that is conquered everything is conquered. (*Uttaradhyayana Sutra*)

Knowing the twofold obstacles, bodily and mental, the wise ones, having thoroughly learned the law......get rid of Karma. Subduing the passions and living on little food, they should endure hardships. If a mendicant falls sick let him take food. He should not long for life, nor wish for death; he should yearn after neither, life or death (*Akaranga Sutra*)

Slaying, false speaking, theft, lust, greed to hold (things) as one's own exclusive property—to give up these and to wish well unto all: this is the essence of all virtuous vow. (*Jnanarnava*)

Mercy to living beings, self-restraint, truth, honesty, chastity, and contentment right faith and knowledge, and austerity are but the entourage of morality. (*Sila Prabhrita*)

He who is indifferent (detached) and wishes for the destruction of Karma, should continue his contemplation. Becoming unattached internally and externally he should strive after absolute purity. Whatever means one knows for calming one's own life, that a wise man should learn in order to gain time for continuing practice. (*Akaranga Sutra*)

Thou that deservest every praise, the Lord of every glory, Thou, our God Supreme, we bow to Thee! Stainless, decayless, wonderful, exhaustless fount of all marvels, the one, sole object of all hymns, who can be glimpsed but in the glass of solitary Consciousness that has negated all the taints of restless sins,

disturbances, attachments to false fleeting things that stain Thy purity of peace, Thou refuge of the refugeless, Thou formless, moveless, passionless, Lord of the worlds, Thee we adore ! Most generous of givers, Thou, give us that greatest gift of all—the luminous Intelligence and final Knowledge of Thyself, give us this gift ; we bow to Thee ! (*Jaina Prayer*)

All beings hate pains ; therefore one should not kill anyone. This is the quintessence of wisdom : not to kill anything. (*Sutra Kritanga*)

The Self doth lead itself to a new birth ; or to Nirvana's freedom from such birth. No other Master has the Self than Self. (*Samadhi Shataka*)

Mundane soul is killed alone, is born alone, and alone becomes perfect after being liberated from Karmas. (*Niyamasara*)

Three staged is the path of souls. Each soul must pass through all successively. First is the stage of vicious selfishness. To it succeeds the time of virtuousness. Last comes the stage free from all loves and hates and all personal desires. This last the path lighted by duty only, helps the soul to break the bonds of sin and merit, too, forged by the passions which imprison it, and takes it across life's stormy sea. Give up the wish to earn merit for heaven, nor dream of ever doing deeds of sin Observe the rules prescribed for piety till the mind merges in the fount and source of Purity. Bear patiently stages, now high, now low, which fortune brings to thee. Guard watchfully against the errings of the mind. See that it falls not from noble to base mood. Such is the only way to fill with peace of mind and heart the life upon this earth. Such is the essence of what Jina taught. (*Bhaga Chandra*)

Without right faith there is no right knowledge; without right knowledge there is no virtuous conduct; without virtues there is no deliverance; and without deliverance there is no perfection. (*Uttaradhyayana Sutra*)

He alone sees the essence of Self, the waters of whose mind stand still, being ever undisturbed by the waves of love and hatred and their likes. To none else is this possible. (*Samadhi Shataka*)

Thus we enjoin on you, thus do we say, thus we believe, thus we proclaim to all: No living things should be slain anywhere, nor ordered forcibly this way or that, nor put in bonds, nor tortured any way, or treated violently otherwise; because you are that same which ye would slay, or order here and there against his will, or put in prison, or subject to pain, or treat with violence. Ye are that same; the self-same life doth circulate in all. (*Bhadra Bahu*)

Right faith consists in believing in the true ideal, scriptures and teacher. Such right faith is free from three follies, has eight members and no pride. The three follies are: (1) Worshipping, with the desire of obtaining the favour of deities whose minds are full of personal likes and dislikes, is called the folly of devotion to false divinity. (2) Bathing in so-called sacred rivers and oceans setting up heaps of sand and stones as objects of worship, immolating oneself by falling from a precipice, or by being burnt up in fire. (3) Worshipping false ascetics who have not renounced worldly goods, occupations, or causing injury to others. The eight members are: (1) Freedom from doubt. (2) Freedom from desire for worldly comforts (3) Freedom from aversion to or regard for body, etc. (4) Freedom from inclination for the wrong path. (5) Redeeming the defects of ineffective believers. (6) Sustaining souls in right conviction. (7) Loving regard for pious persons. (8) Publishing the greatness of Jaina doctrines. *[Jaina Scripture]*

Even as the dairy-maid, pulling and slacking the two ends of the churning-string by turns churns out the golden butter from the milk, even so the sage working alternately at both the two inevitable sides of every question, finds the perfect Truth. (*Amrita Chandra Suri*)

The way to Liberty is right desire, right knowlededce and right conduct—three in one. (*Tattwartha Sutra*)

Man! Thou art thy own friend. Why wishest thou for a friend beyond thyself? (*Acharanga Sutra*)

That which is free from birth, old age, disease, grief, pain and fear, is eternal, blissful, and of the nature of pure delight, is called Nirvana. (*Ratnakaranda Sharvakachara*)

Forgiveness, humility, straightforwardness, truth, contentment, restraint, austerities, charity, non-attachment and chastity are the ten observances to be followed. (*Purushartha Siddhyupaya*)

Misery is gone in the case of a man who has no delusion, while delusion is gone in the case of him who has no desire, desire is gone in the case of him who has no greed, while greed is gone in the case of him who attaches himself to no possession. (*Nirgrantha Pravachana*)

Full two and seventy are human arts,
But two of these do hold the two chief parts:
One is to feed and keep the body whole,
The other is to find peace for the soul.
(*Jaina Saying*)

N.B. Some of the above analects have been translated by Dr. Bhagavan Das in his *Essential Unity of All Religions.*

Gospel of Jainism

Sri George Zutzaler
(*Mount Abu*)

Jainism is a science, and not a code of arbitrary rules and capricious commandments. It does not claim to derive its authority from any non-human source, but is, science-like, founded on the knowledge of those Great Ones who have attained perfection with its aid. Scientific validity can be claimed neither by dogmatism nor mysticism; and it is unnecessary to add that nothing but science or scientific thought can be relied upon to produce immediate, certain and unvarying results.

To understand Jainism is first of all to understand the nature of religion which people vaguely talk about, and which is still more vaguely preached to them from the pulpits of the numerous creeds which are flourishing in our midst in this age.

Briefly put, religion is the path of liberation of the soul of man from the suffering or pain which is the lot of beings in this world.

An Exact Science

All living beings—men, animals and the like—only seek happiness in all things and pursuits; there is no one who does not hanker after eternal Life and Blissfulness in some form or other. Religion claims to be the science which enables the soul to realize the Immortality and Bliss for which it is hankering. Most of the religions of the world, however, have only dogma and myth to offer in place of the scientific thought, which alone can satisfy the demands of reason, and from which alone can flow the desired good, under all circumstances. Jainism is a perfectly accu-

rate, definite and exact science, free from mystic ritual, unholy superstition and fear-engendering devotion. It does not ask its devotee to accept its teaching on the authority of anything other than reason, and invites all to understand the nature of the subject before pinning their faith on it.

Nature of Happiness

To begin with, Jainism explains the nature of happiness which all are athirst for. It is obvious that the sensual pleasures do not satisfy the soul however much they might tickle the senses for the time being. Sensual pleasure is essentially impermanent, depends on the contact with other things and bodies, involves trouble and pain in its detainment, creates worry and uneasiness after its experience, leads to strife with those who happen to be engaged in the pursuit of the same object, and gives rise to misery in old age and on the impairment of the senses on which alone enjoyment depends. No one who has analyzed his ideas can possibly find anything in common between the ideal of happiness which he seeks and the sensual gratification described above. What one really wants is the happiness which the gods enjoy—undying, unabating, soul-enrapturing happiness—not the temporary gratification of lust, but the exhilarating rhythm of ecstasy, delight or bliss, whatever it might be called.

This ecstatic delight, which is neither evanescent nor the source of sorrow and pain, like the gratification of sensual lust, is really the nature of the soul, though through ignorance it is unaware of the fact. The proof of this is to be found in the fact that the pleasure one experiences on the successful performance of some task comes from within and is independent of the senses. Analysis reveals the fact that the essence of this kind of happiness lies in the notion of freedom, so that whenever the soul is freed from some irksome duty, obligation or restraint—and all kinds of activities except the unrestrained "pulsation" of freedom are only the different forms of bondage—its natural delight at once manifests itself. The soul is the rhythm of free activity of the self-conscious force, the living essence or "will-to-be," and feels dull and heavy when burdened with external and unnatural tasks and obligations. Hence the removal of its obligations and restraints re-establishes its pure rhythm of intense lightness, that is, freedom, and enables it to enjoy its Swabhavic Ananda (bliss). It follows from this that when all its obligations and tasks are removed, the soul must necessarily experience the purest kind of delight, which, being Swabhavic (appertaining to its own nature), can have no ending.

What prevents the soul from the enjoyment of its natural joy is ignorance. Hardly one man in a thousand has any idea of the nature of pure joy, and all, more or less, try to extract it from their surroundings, which are, by nature, utterly incapable of yielding it. Yet if they will only analyze their feelings, they will not fail to observe that the moments of true happiness are only the moments of true freedom. Ignorance of the natural joy of the soul, then, is the cause which stands between it and happiness. Hence, knowledge is necessarily the road to Bliss.

The kind of knowledge which leads to joy is more comprehensive and perfect than that which is imparted in modern schools and colleges. It is the knowledge of the nature of substances and the forces of nature which rob the soul of its rhythm of freedom and of those which re-establish it therein.

All other kinds of knowledge may be necessary for the man of the world, but are

useless to the soul seeking perfection, i.e., immortality and bliss.

Objects of Knowledge

There are seven essential objects of knowledge, called Tattvas. These are: (1) The living or conscious substance, i.e., the soul; (2) the non-living, i.e., the unconscious substance; (3) Asrava, i.e., inflow of matter into the soul; (4) Bandha, i.e., bondage; (5) Samvara, or the checking of the inflow of matter; (6) Nirjara, the removal of matter from the soul; and (7) Moksha-Nirvana, i.e., freedom. We shall take up each of these seven Tattwas separately, and shall deal with them briefly.

(1) The soul is the living substance, and is pure consciousness in essence; it is not the product of matter in any sense. It is by nature all-knowing and blissful, and is endowed with untiring, inexhaustible energy. All substances are eternal, and the soul is no exception to the rule. It is Amuritik, that is, not possessed of sensible qualities; hence it cannot be perceived by the senses though it is not actually formless, since all things which exist must have some sort of form. Souls have existed contaminated with matter from beginninglessness and are consequently unable to enjoy their Swabhavik attributes, omniscience, bliss and the like. The practising of the rules of right conduct however, enables one to remove the impurities which obstruct the thrice-blessed qualities of the soul, the four principal ones of which are collectively called Ananta Chatushtaya (infinity quartette), namely, infinite Perception, infinite Knowledge, infinite Bliss and infinite Power.

(2) The non-living substances comprise Pudgala that is matter, time, space; Dharma; and Adharma. Jainism maintains that no world-process, or evolution, is possible in the absence of any one or more of these five non-soul substances and spirits (souls). Space is necessary for localization, time for continuity and succession, Dharma and Adharma for motion and rest, respectively, matter for supplying the material of bodies, and souls for life, knowledge and enjoyment. These six substances and their nature have been fully dealt with by Jaina philosophers, and, therefore, it is not necessary to explain them at length here.

(3) The third Tattva is Asrava, which signifies the influx of Karmic matter into the soul. In consequence of its activities, the soul attracts to itself particles of matter which under the influence of its passions combine with it, thereby crippling its natural functions and constituting its bondage. Jainism maintains that the soul is eternal and has been undergoing transmigration during the entire beginningless Eternity of the past, on account of the Karmic forces with which it is enmeshed. The Karmic Bandhas (bonds of Karmas) are forged by the fusion of spirit and matter, and rob the soul of its natural perfection and freedom. A fettered soul thus resembles a bird whose wings have been sewn up to prevent its flying away. The soul is free by nature, like the bird, but, owing to the association of matter, feels as if its wings had been cut, and cannot enjoy its natural freedom and joy.

(4) Bandha is the state of bondage of the soul as already explained. There are many kinds of bounds which have to be broken before Nirvana can be attained.

(5) Samvara is the process of checking the influx of Karmic matter into the constitution of the soul. Obviously, freedom cannot be had so long as the bondage of the soul is not terminated by the removal of the particles of matter of which its Karmic bonds are forged. The first step towards this end is the checking of the further influx of matter which ceaselessly flows into the constitution of the soul.

(6) The inflow of fresh matter being checked, the next step is to remove the bounds one by one. This is called Nirjara. When all the bounds are broken asunder, and the soul is freed from all its crippling relations with matter, it enjoys its natural freedom and bliss and omniscience.

(7) The seventh and the last Tattva is naturally the ideal of perfection, that is, freedom, immortality and bliss, which the soul attains to on freeing itself from all its bounds.

Karma

Such is the nature of the essential principles or Tattvas. To recapitulate briefly, Jainism maintains that all living beings in the universe are conscious entities, possessed of fullness and perfection, and capable of manifesting them by self-exertion in the right direction. Their natural perfection, which includes immortality, omniscience, infinite energy and infinite bliss, is marred by the operation of their own Karmra, that is, of the different kinds of forces engendered in the soul in conjunction with matter by its own actions. Hence all that the soul has to do is to check the further influx of Karmic matter and to destroy its bounds. The moment this can be done its natural perfection will be attained, and freedom, immortality and bliss enjoyed. There is no question of begging or bargaining with anyone in this system, and it is noteworthy that it is absolutely impossible for any outside agency to confer either the immortality, the bliss, or the perfection which the soul is hankering after and ceaselessly tries to obtain from its surroundings; the whole thing is a question of the law of causes and effects.

Jainism does not, for the foregoing reason, offer devotion to any being or beings in the hope of obtaining bliss, immortality or perfection from them. These are already the natural properties of the soul, and cannot possibly be had from outside. Hence Jainism does not recognize the God of popular theology, but urges the spiritual soul to worship the feet of the perfected Siddhas, in the same way as one would show reverence to a teacher. The greatest teacher is certainly entitled to the greatest amount of reverence, and no teacher can certainly be greater than the omniscient Tirthankaras who not only knew all things, but the perfection of whose knowledge is also fully demonstrated by the fact that it enabled them to attain the fullest degree of perfection.

Such is the main teaching of Jainism, and it is obvious that it has nothing in common with any of those systems of religion, which engender or encourage superstition. The path to Nirvana or Absolution, according to Jainism, consists in right belief, right knowledge and right conduct.

True Civilization

Now let us consider the influence of Jainism on civilization. Some people seem to possess what may be described as an unholy dread of religion on the ground that it would be destructive of civilization. This fear is, however, quite unfounded, and confined to those who have no idea of the great ideal of the soul, and whose conception of being does not embrace the life beyond the grave. Let us not confound civilization with sensualism, refined or gross. The true significance of civilization means nothing if not the culture of the soul, on lines which are compatible with its steady progress, both here and in the life or lives after death. Sensualism, however much it might be refined, is only calculated to destroy the finer instincts of the soul, making it negative, and consequently foredooming it to the torments of hell and future undesirable incarnations, as brutes and beasts.

The ancients were by no means deficient in the knowledge of things and sciences which have contributed towards the building up of what we boast of as our modern civilization, but they also knew that the things which appeal to the senses only lead to the degeneration of the soul, and wisely refrained from cultivating, beyond certain useful limits, the arts and sciences which tend to fatten the body at the cost of the spiritual nourishment of the soul.

The one most marked feature of distinction between man and animal is the thinking capacity, which the former is endowed with, and may develop to perfection, and from which the latter is largely debarred; hence, while an animal has little or no chance of bettering its condition in its present form man may and ought to avail himself of the opportunity if he would avoid pain and suffering here and hereafter. The civilization which enables him to do so, speedily, is the only form of culture of which reason can approve, not the civili-civilizezation which invites him to the fold of sensualism. The one most prominent feature of the modern tion is the cost of living, which is going up from day to day and which entails the devotion of whole-time labour for the procuring of the means of livelihood and those other things which are necessary to enable one to be counted as a "somebody" in society. This leaves no time for spiritual unfoldment, which itself demands the withdrawal of the outgoing energy and its inner concentration for the destruction of the Karmic bonds.

The civilization of the ancients, on the contrary, never lost sight of the necessity for the spiritual evaluation of the soul, and then the cost of living was so cheap that everyone could procure the necessities of life without much trouble or labour, utilizing every moment of valuable time for devotion to God, i.e., the Ideal of Perfection and Bliss.

Salvation

Jainism prescribes two kinds of rules of conduct for the souls which aspire to attain Salvation—those becoming ascetics and those suitable for the life of the householder. The former's rigidity is well calculated to lead to emancipation in the course of our earth-life but the latter are meant for those not sufficiently advanced to undertake the arduous and austere vows of the ascetic. Hence the effect of the influence of Jainism on modern civilization does not mean the destruction of its useful institutions at all, but only the elimination such of them as actually play havoc with the spiritual aspirations of the soul and lead it to undesirable regions and unhappy incarnations in the future.

The value of Religion as the only means of salvation cannot be exaggerated. Myths only make us superstitious, and mysticism is apt to produce intellectual fog and mist. It is clear thinking alone which can lead us into the region of Light and Life, for which every soul is athirst. History shows how truth entombed in the sepulchre of myth and legend is soon lost to view and replaced by unholy superstition and purblind bigotry, so often mistaken for faith The purpose these myths serve is great, but, when all is said and done, they are useful to him alone who can understand their significance. The soul is hankering after the realization of the great ideal of Perfection, that is Godhood, but the theologians of today have nothing better than mystic and misty dogmas to console it with.

The realization of Godhood requires the conception of Truth, i.e., the ideal to be attained, and the knowledge of the means to attain it with, in the clearest possible way. Mythology alone can hardly

serve that purpose. It followes from this that religion can only benefit where it is conducive to precise and clear thinking. The attempt to educate the masses by means of myths and legends has been given a sufficient trial all these past 2,000 years or so, but do we not see that it has only gone to make men irreligious and cruel at heart? It is high time now that truth was imparted to them in its pure, undisguised form. The fault with us is that we are always ready to set up ourselves as prophets and teachers without ever having been students ourselves. When we approach Religion as humble seekers after Truth, and not in the spirit of bigotry or conceit, it will be seen that Jainism stands unrivalled among the systems which claim to impart the Truth.

Live and let live and help others to live must be the motto of a truly civilized man.

May all beings be happy.

Universal Principles of Jainism

Dr. Mohammed Hafiz Syed, Ph.D., D.Litt.

(*Allahabad*)

Every system of thought or religion that claims to possess some truth about man and his origin, his day-to-day functions and final destiny must necessarily be meant not only for the special follower of its creed or way of life but also for all human beings.

From my point of view, it is inaccurate to call Jainism a religion in the sense that other religions are. On closer study and critical examination of its basic principles one is drawn to the conclusion that Jainism is more of a philosophical thought than a set dogmatic religion. The only difference between Jainism and Western philosophy is that the latter is barren, and leads one nowhere beyond speculative thought and guesses at Truth, whereas Jainism has laid down definite ideas and ideals of human progress and perfection, man's origin and the final goal of blissful existence that awaits him. The method of approach to truth in Jainism is fairly scientific in the sense that it treats the problem of life and soul with the well-known system of classification, analysis and right and accurate understanding.

The 24 teachers that this system of thought has produced, popularly called Tirthankaras, were men of right vision and perfect spiritual insight and were fully familiar with the essence of things, real and unreal; they had attained their perfection through their own self-effort, purification of thought and action, and complete freedom from any taint of desire They were in a position, therefore, to lay down certain fundamental principles of life and death which they had intuited through their direct spiritual experience

Brotherhood of Life

The system of thought popularly called Jainism has to be studied in a calm, philosophic, quiet atmosphere. We find that the problem of human existence is looked at with the eye of the philosopher, of the metaphysician and the question of human conduct is tackled with definite directness, which tells us how a man should live, what is his relation with the lower creatures round him; how he should so guide his life, his actions, that he may not injure any living creature. One might almost sum up the outlook of Jainism in one phrase that we

find in the *Sutra Kritanga III, 20*, that man by injuring no living creature reaches the Nirvana, which is Peace. That is the phrase which seems to carry with it the whole thought of Jaina Peace—peace between man and man, peace between man and animal, peace everywhere and in all things, a perfect brotherhood of all that lives. Such is the ideal of a Jaina; that is the thought he endeavours to realize upon earth.

Margaret Stevenson writes in her booklet on Jainism: "The Jainas have no belief in one eternal God, Supreme Ruler and the Creator of the world. They believe the world to be eternal and give strangely inadequate reasons to prove that it could never have been created. They deny the fatherhood of God and the whole system of their caste rules is a negation of the brotherhood of man. Though freely using the titles which other religions reserve for the Supreme Being, they supply them to human beings who have gradually raised themselves to certain peculiarly exalted position."

Dr. M.H. Syed (centre) at one of the sessions of the World Parliament of Religions held in 1953 at Rishikesh; Dr. C.P. Ramaswami Aiyar is on his right (The article on this page was written for some other occasion.)

This statement clearly shows how a follower of Christian faith could completely misunderstand the Jaina point of view, and how wrongly she has misinterpreted it. Let us see what are the fundamental basic principles of Jainism on which the philosophy of life and death is based. A correct understanding of the Jaina point of view will dispel the darkness of ignorance from the mind of a devout Christian who might try to see everything through his or her narrow vision.

Philosophy

The Jaina philosophy holds that man is not yet prefect. He can improve, i e., he can advance in the direction of perfection. The human soul can attain the highest pinnacle of spiritual glory. In its perfect condition, the soul enjoys its true and eternal character, whereof the characteristics are the four infinites — infinite perception of faith, infinite knowledge, infinite power and infinite bliss.

By his spiritual nature man can and must control his material nature. It is only after the entire subjugation of matter that the soul attains perfection, freedom and happiness. It is such a free and happy soul that is called Jina, the conqueror, or Tirthankara the guide.

These perfect souls reach the height of Godhead with all its known connotation. It is clear that this conception of Godhead is more rational and scientific than the ideal of extra-cosmic God sitting on High and guiding human affairs. According to

the Jaina system of thought a man's progress is endless and he attains his Godhood through a long process of evolution and persistent self-effort. That is the glory and destiny of man guaranteed by Jainism. This ideal is not exclusively meant for those who are born in a Jaina family or believe in its creed, but is meant for all mankind and is distinctly universal in its application.

Catholicity of Attitude

The worship or reverence according to Jainism is given to all human souls worthy of it, in whatever country or clime they may be. The worship is impersonal.

One of the fundamental principles of Jainism is truly universal and is meant for all human beings: man himself, and he alone, is responsible for all that is good or bad in his life. Jainism more than any other creed gives absolute religious independence and freedom to man. Nothing can intervene between the actions we do and the fruits thereof.

As compared with most of the religions, it is important to notice that Jainism has a very definite and uncompromising attitude towards the conception of God. It is accused of being atheistic. This is not so, because Jainism believes in Godhead and innumerable gods but certainly Jainism is atheistic in not believing its gods to have created the universe. It must be noted by Mrs. Margaret Stevenson that creation implies volition, a desire to create. A desire can only relate to something or fact which is not, but ought to be; therefore it implies imperfection. And God cannot be imperfect. This is the most commonsense argument against the theory of God as the Creator of the universe. In short, believers in the creation theory make God a man, bring Him down to the level of need and imperfection; whereas Jainism raises man to Godhood and inspires him to raise himself as near to Godhood as possible by steady faith, right perception, perfect knowledge and, above all, a spotless life.

There are two categories: Soul, Jiva; and non-soul, Ajiva. The whole universe falls under this division, which is logically perfect. It is division by dichotomy. Jiva is that which lives, whether a worm, or an ant, or a rose, or a nightingale, or a horse, or a man. It is capable of seeing and knowing all; it desires happiness and avoids pain.

Jainism exposes the hollowness of death. One who believes in eternity and therefore, immortality of the soul, does not dread death, which means only the disappearance of the physical form. Every soul is potentially pure. Matter is an unclean evil. The soul is ever-perfect, all-powerful. It wanders in the Samsara. It can return to its perfect condition. It goes upward and upward endlessly. The soul is a Dravya and therefore like every other Dravya it is eternal.

In every man, in every living being, a demand for happiness and an aversion to pain is the first universal feature of life. It seeks happiness exempt from decay. The peace and bliss are the twin goals aimed at by the soul.

The aim of the Jaina ethics is to organize the combined activity of a society so that the individuals may have the greatest possible number of facilities for attaining Moksha or Nirvana, i.e., perfect peace and bliss of the soul.

Social Behaviour

A true Jaina will do nothing to hurt the feelings of another person, man, woman or child, nor will he violate the principles of right ethical conduct and righteousness. Jaina ethics is meant for men and women of all positions—for kings, warriors, traders, artisans, agriculturists, housewives, and so on. The wise will choose the Jaina rules

of conduct for every action of their avocation "Do your duty, and do it as humanly as possible." This, in brief, is the primary precept of Jainism and is really meant for all human beings; therefore it is a universal doctrine.

Some Ideals of Jainism

Sant Sri Balaji

(*Ahmedabad*)

It has been repeatedly stated in the Jaina Shastras that there is only one and indivisible force or spirit which pervades not only the human kingdom but the animal kingdom as well, and which can be grasped or realized by effort and perseverance. An instance is given of a deer who by reason of its inner vision could bring about the union between a mendicant and a liberal-hearted wood-cutter. Likewise, an elevated soul in the body of a frog voluntarily got itself crushed while running to have *darshan* of Sri Mahavira and attained liberation. When even a deer or a frog can attain Self-realization there cannot be any limitation to the effort of a human being. From this point of view, Jaina philosophy can be favourably compared to universal philosophy. It asserts that all created beings can attain the state of perfection. It states that though the earthen vessels have varying shapes and names, they in reality are the same earth.

In order that these principles can be applied to practical life, the Shastras have laid stress on two things: (1) recognition of merit (Guna Puja), and (2) seeing good (Mangala) in everything. As an illustration of Guna Puja, the Jaina philosophy has enjoined reverence with Bhava to all the saints of the world. The Great Hemchandracharya when he visited the Shiva Mandir of Patan exclaimed, "I bow to Him who is the source of the universe and before whom worldliness vanishes; may He be Vishnu or Brahma or Shiva or Jina."

Among the three great men mentioned by Mahatma Gandhi as his Gurus, the first was an Adarsha (ideal) Jaina. Form him Gandhiji learnt the cosmopolitan nature of Hindu religion and realized the truth of Lokamanya Tilak's remark that the non-violence of the Jaina religion had considerably influenced the Vedic religion. Gandhiji showed the way to world-peace by successfully putting into practice the principle of non-violence on a mass scale.

There is a story of two brothers, Bharata and Bahubali, who went to fight on a battle-field, where they met an emancipated soul and finally decided to fight with each other only mentally (!) on behalf of the assembled armies, and thereby avoided a bloody battle.

In Jaina Shastras both those who practise high penance and those who do minor penance, are put on the same level. There is no distinction of colour, sex, sect or caste. In the Jain philosophy non-hoarding or non-possessiveness (Aparigraha) is considered more important than the suppression of egoism. It lays down that one should either be a trustee of hoarded wealth or should discard it. It says that where egoism prevails, greed increases and exploitation is generated. That is why in the Shastras, limitations have been prescribed to trade and the enjoyment of material objects. Daya and Dana (kindness and charity) have been considered to be the basis of all religions, and

justice and equal distribution of material wealth have been considered to be the principal virtues.

The names of Sage Anandaghanaji, the trustee Bhamasha and the philanthropist Jagadusha are famous in the history of the Jaina religion. The concept of a secular state, which is the basis of our constitution, had already been anticipated in the Jaina Shastras, as also the modern "Bhudan-Yagna," which aims at equal distribution of wealth and land. In practical life, one more thing which need be remembered, is that democracy can only thrive by putting the village as the unit of the state. Thus can an organization be built up, which will secure the unity of India as a whole, while developing, side by side, the justifiable freedom of an individual. It is therefore that Gandhiji gives priority, in the constructive programme, to the village-uplift and the cultivation of the mother-tongue. Pali and Ardha-Magadhi got importance in the age of Mahavira and Buddha, for similar reasons.

With these ideals before us, if we proceed on our path, discarding the stifling bonds of caste, colour, creed and sex, crossing the pool of egoism, recognizing merit wherever found, seeing good in everything, making a serious effort to secure world-peace, and using our intellect, wealth and influence for the benefit of others, we shall, by the grace of God, be able to secure through united effort of all sincere workers, peace in the world and joy for every human being and will be able to see the world free from communalism, violent revolution and vested interests.

An Outline of Jaina Ethics and Philosophy

Sri Jyoti Prasad Jain

Signs of threatening environments of insecurity, struggles and impending wars all over the world are all due to the strong control of human relations by instincts of creed and selfishness. There is no doubt that religion alone has the power to curb all the evils that are ruling the human passions, but this is only possible when true religious belief is awakened in the heart of every man. As majority of the people are governed by the ideas of thinkers, scholars and saints of their respective classes and communities, it is the duty of these few talented and privileged persons of every community, first of all, to come to a proper understanding. With an open mind, clean of all prejudices and misconceptions they should make a sincere effort to understand each religion and realize the essential unity of all the religions of the world. They must first realize that the whole humanity is one caste and brotherhood, and their religion is also basically one, and that man in his social life cannot achieve peace and concord unless he has made 'live and let live' his motto of life.

The disharmonic balance of things and destructive discussions over philosophical problems need now be stopped. A tendency of right and deep thinking, understanding and of finding harmony out of the created differences should be inculcated. This benevolent tendency of the religious thinkers and their appeal to the masses to act and behave with proper discrimination, consideration and essential spirit of compromise and adjustment in society, will not only save humanity from the environment of distress and insecurity but will also create a healthy atmosphere of peace and confidence in the human world. Then

alone will mankind find solace and time to take interest in the spiritual and cultural activities of the world.

Two Aspects of Religion

There are apparently two aspects of all religions, the outer and the inner. The outer aspect is the form of the different kinds of worships and rituals, while the inner is the rules of ethical and moral conduct, which are more or less common in all religions Unfortunately, primary importance is given to the outer aspect or to the differing outer forms of religious worships and rituals, and to act according to the common inner spirit of religion is usually forgotten. This tendency has naturally divided the entire humanity into different religious sects and it has erected strong barriers between all such sects creating an atmosphere of disharmony and hatred with one another. Mankind has thus lost sight of the true and essential inner aspect of all religions.

I will impress this point by an illustration of Mahatma Gandhi This great man was born in a community of the Vedic religion and was closely connected with the Jaina religion, being brought up in the environment of Jaina culture besides various other ties of relationship. But he perhaps never performed Yajnas or sacrifices after the sanctions of the Vedas. He was never heard to have worshipped in any Vaishnava or Jaina temple Yet leaving aside the bigots of every religion to whom the outer form alone is primary, people of many religions have claimed this great man as the follower of their respective religions, because he followed in his every-day life the fundamental code, i.e., the inner aspect, which is common in all religions. He was said to be a staunch follower of the Gita though by a close study of his actions, we find that he discarded the 'Dushta Daman' Siddhanta of the Gita also. He respected the Vedas of the Hindus, the Agamas of the Jainas, the Pitakas of the Buddhists, the Quran of the Muslims and the Bible of the Christians, for their common, ethical and moral teachings.

He observed his prayers in open fields in the company of the people of all castes and creeds. The Rama of his famous Kirtan was not the Rama, son of Dasharatha, but who is the essence of all souls and is named Rama, Rahim, Ishwar, Allah, etc., according to one's own religious faith. Thus from the point of view of the bigots, this great man was an irreligious person. If we cast a glance over his actions, whether in his private or political life, solving the problems of Harijans or see him working for rural development or in any other social field we will find that all his actions were thoroughly saturated with this true and common inner spirit and sensation of all the religions of the world. For this very sake he was considered unanimously one of the greatest men of all times.

No doubt every religion, worth the name, has got its own philosophy of life. Without this knowledge, no religion can be said to be an independent religion. But this serious subject in every religion happens to be the concern of only a few persons in all communities Further the ultimate Truth cannot be realized by philosophical discipline alone; it is only a means to that end. Let however, all these different thoughts about life be admitted as the different chapters of thought about one common whole

Jaina Philosophy

What are the tenets of Jaina ethics and philosophy? In a few words, Jainism is not a one-sided view of life It upholds all views of life realized upto this time within it. Out of their different experiences and realizations about life, Jaina seers

did not claim their thinking and experience as novel things, but like the game of word-making, they upheld their views at the proper place alongside of the other views of life realized by other fellow-seers of their times. This creative tendency has not allowed any branch of knowledge or thought to go astray, being incomplete in itself, without serving a fruitful purpose. Instead, all different thoughts from different angles of vision thus derived and gathered together, formed a big brotherhood of life in Jainism. Before explaining this view of life, one might hear the opinions of some of the eminent scholars, thinkers and great men which they formed after deep study of the literature on Jainology or from contact with Jaina scholars and learned saints.

Opinions of Scholars

Upto the close of the last century, even impartial scholars held very poor opinion about Jainism, which was unfortunately based on hearsay. The superficial outward resemblance of Jainism with Hinduism and Buddhism also did not actuate them to study the Jaina literature. Further, the literature on Jainism being also mainly in Prakrit and Sanskrit was not easily accessible to those scholars who did not know these old oriental languages. In his forewording note in 'The Jaina Philosophy of Non-absolutism' the eminent scholar Dr. Satkori Mukerji of the Calcutta University writes : "It is a pity that while other systems of Indian philosophy have so many exponents, both here and abroad, the rich, deep and vast treasures of the Jaina thought relating to all fields of culture, particularly relating to metaphysics, epistemology and logic, should be so little known to the world at large. This ignoble fact is not at all conducive to the credit of the rich adherents of the Jaina Faith in this land." This deficiency is, however, now being made up by several organizations of the Jaina community.

In discussing the place of Jainism in the system of Indian philosophy, Mr. M. M. Ganga Nath Jha opines : "The Jaina philosophy, no doubt, holds certain principles in common with Buddhism, Vedanta, Sankhya, Nyaya and Vaiseshika systems but this does not disprove its independent origin and free development. It has some similarities with other Indian systems, but it has its own peculiarities and marked differences as well."

Dr. S C. Vidya Bhushan says: "Jainism is one of the most ancient and noble religions.......If India stands unique in the world of her spiritual and philosophical development, no one will deny that credit goes to the Jainas no less than to the Brahmins and the Buddhists."

Prof. Ram Prasad Chandra, a famous scholar of archaeology says : "The ancient Jaina sculptures of Mathura, dating from 1st century A. D., guarantee the antiquity and authenticity of many of the Jaina traditions."

Dr. R. Fuhrer says, "Lord Nemi Nath (or Arist Nemi) the 22nd Tirthankara of the Jainas (a contemporary of Lord Krishna) has been accepted as a historical person." Same is the opinion of L. D. Barnet.

Further, Dr. Pran Nath Vidyalankar published a note about on a copper plate of the Babylonian (Chaldean) King Nebuchadnazzar (1140 B. C.) which he had discovered in Kathiawar. In deciphering this, the learned professor says : "The inscription is of great historical value. It may go a long way in proving the antiquity of Jaina religion, since the name of Nemi Nath appears in the inscription."

These evidences go to prove that the worship of Lord Nemi Nath or Arist Nemi the 22nd Jain Tirthankara, was established

in the post Mahabharata days, long before the advent of Lord Parswa Nath and Lord Mahavira.

Even the reputed Vedic scholars like Prof V. P. Vadyar and Sri Radha Krishna accepted the existence of Jainism parallel to Vedic religion in India. Sri Radha Krishna writes, "The Yajurveda mentions the names of three Tirthankaras, Rishabha, Ajit Nath and Arist Nemi."

Prof. J. C. Vidyalankar says: "We are tempted to think that our country was named Bharatavarsha after the name of Bharata, son of Rishabh Nath, and not son of Shakuntala and Dushyanta who are either legendary figures or some prehistoric persons."

Antiquity

The epoch-making discovery of the prehistoric Indus Valley civilization of Mohanjodaro and Harappa further brings to light the antiquity of Jainism. Sir John Marshall, Prof. Ram Prasad Chandra Prof. Pran Nath, Prof S Srikanta Shastri have all held this Indus Valley civilization as "Non-Vedic and Pre-Vedic."

Many nude figures with signs of "bull" on several images found in these excavations indicate the sign of Jaina Rishabh, and *Rishabha* means bull Major-General J G. R Farlong, F.R S E., F R A.S., after his 17 years of study and research on this discovery, writes, "All upper-western, and north-central India was then, indeed, from unknown times, ruled by 'Dravidas' and given to tree, serpent and phallic worship but there also then existed throughout Upper India an ancient and highly religious, philosophical, ethical and severely ascetical religion, viz, Jainism, out of which clearly developed the early ascetical features of Brahminism and Buddhism."

Lastly to quote one more erudite and eminent German scholar, Prof. Jacobi Harmann who says: "In conclusion let me assert my conviction that Jainism is an original system, quite distinct, and independent from all others, and therefore, it is of great importance for the study of philosophical thought and religious life in ancient India."

Inspired by his studies in Jaina cultural and philosophical literature, the late Sir Sanmukham Chetty once said: 'It has occurred to me as a very interesting historical speculation as to what must have been the real genesis of this great religion (Jainism) in India. Looking to this great religion from that point of view I am tempted to believe that Jainism was probably the earliest religion prevalent in India, and it was the flourishing religion when the Aryan migration came in India and when the religion of the Vedas was being evolved in the Punjab. I think it was the tremendous force let loose by Lord Mahavira that really created Lord Buddha......."

He further says, "It is beyond my capacity to say anything about the greatness of the Jaina religion. I have read sufficiently to warrant my saying that the contribution which the Jainas have made to the Indian culture is something unique. I personally believe that if Jainism had kept its hold firmly in India, we would have had a more united India and certainly a greater India than today."

Mahatma Gandhi and Lokamanya Tilak had also expressed such views on various occasions about Jainism acknowledging the antiquity, benevolence of its high ethics and depth of its logic and spiritual philosophy.

Concept of Universe

According to Jainism, this universe is not illusory. It is not a creation of imagination but is a fact and reality It is a display of the soul and non-soul (inanimate) elements. Jiva, or soul is the animate substance having consciousness as its

distinguishing feature from the non-soul or non-living substance. The soul is characterized by consciousness. This quality of consciousness of the soul is inherent in a latent stage and is inseparable. It is not the product of the stimulus in any sense. The stimulus is related to a mundane soul and it merely awakens the consciousness, which exists in dormant state within the soul due to the adverse action of the Karmas over it. The stimulus thus does not create the state of consciousness but produces a stir or excitement only. This is not at all surprising. Matter, too, possesses many wonderful qualities and properties of its own. Modern science has recognized the indestructible quality and other inherent properties of matter. The soul though entirely different from matter and is separable from its conjugation, is termed as bound with Karmic matter, like milk and water, and so long as it is in conjugation with Karmic matter it has a close relationship with it.

Though the qualities or the properties of matter cannot obliterate the inherent, natural and inseparable qualities of the soul, i.e., knowledge, perception, etc., they can blur the natural vision of the soul for the time being, e.g., an intoxicated man. Wine has its own properties of stupifying the intelligence. When it is kept in the bottle it does not act because the bottle does not possess the quality of consciousness or intelligence. But it acts as soon as it reaches the stomach of a man. So, too, with soul and matter. Matter does not destroy the inherent quality of soul. The soul needs the help of the sense-organs, e.g., eyes, ears, etc., only so long as it is bound by the Karma. The pure soul realizes the whole vision of a thing by mere intuition and perception. The way to liberate the soul from the bondage of Karma is called Sadhana or means of liberation in Jainism, which shall be described hereafter.

Material World

The material world is the product of various kinds of non-soul substances. All these elements are real, eternal and infinite in number. The individual elements are not visible in their natural form. It is only the synthetic or the compound state of all elements that is known as the material world, visible to us. Every element has got its own inherent qualities or properties and they are always acting and reacting over one another. On this principle of cause and effect there rests the material world, which is always subject to change at every moment. But change is possible only in the form of things. Subtle changes are always taking place. Sometimes catastrophic changes also take place according to this natural law of cause and effect. In the Jaina terminology, Utpada is formation, Dhrauvya is permanence or continuance or light change, and Vyaya is termed as catastrophic change. All these three factors are in fact one and the same thing, i.e., change, but are termed as above from different angles of vision. There is no creation or destruction by any omnipotent power but there is formation or change as above. The above three factors, viz., formation, existence, and change are never at rest. The universe is in a constant state of flux.

Besides Pudgal or matter there is another element as Dharma. This helps the soul and Pudgal or the unconscious matter, in the state of movement. It however does not move in itself. It is helpful in the movement of other objects, like the railway lines which are helpful in the movement of engines. Adharma is that which checks the right movement of objects as opposed to Dharma in its function. Akasa or space is the fourth kind of substance which

gives room or space to all other substances within it. Kala or time is the fifth kind of substance which causes change in things and creates present, past and future. The present, past and future are relative names of Change. It is wrong to think that the conception of priority and posteriority about an identity alone has given rise to the idea of time. Kala or time is a metaphysical reality in Jaina philosophy.

Thus formation, existence and change, or Utpad, Dhrauvya and Vyaya, are the Jaina Trinity, which pervades all the substances and attributes to this universe a permanent and eternal character. The death or destruction and growth and origin, which are daily seen in this world, are nothing but modifications of the eternal substances. This universe thus made of realities is itself real and permanent in nature and it is governed by its own inherent law of nature and not by any superhuman power.

Jivas or animates, like the Ajivas or inanimates or non-soul substances, also have no origin. They are in existence since ever, and shall exist for ever and are infinite in number. The Jivas or souls are of two kinds, the liberated souls and the mundane or worldly souls, which are bound by Karmas and are subject to transmigration from one form to the other, according to the effect of the Karmas on them. The Karmas are said to be of eight kinds and are obstructive in the attainment of Self-realization. After following the prescribed technical rules of conduct, the mundane soul attains its Godly nature and is liberated from births and deaths. Then the soul realizes its inherent qualities, i. e., infinite perception, infinite power, infinite happiness, etc. The liberated souls live in Alokakasha which is said to be at the extremity of the Lokakasha or of the mundane world. But these two Lokakasha and Alokakasha together form the whole universe. These liberated souls are also in existence since ever; they are eternal and are infinite in number. From eternity the display of both the liberated and mundane souls is continuing and shall ever continue. The liberated souls in Alokakasha from their existence point of view are infinite in number, but unitedly from their nature point of view they are all one and are all-pervading or Sarvavyapi. As for example: In a big hall hundreds of electric bulbs are burning. To an onlooker from outside the gate, only a flood of light will be visible and not the hundreds of the existing sources of light inside the hall. Thus there is one common quality or nature of all the liberated souls and their quality of light is all-pervading, but from their existence point of view there are number of separate entities.

Process of Liberation

The worldly or the impure soul is like a lump of gold dug out from a gold mine. It is gold mixed with foreign matter. Just as there is a chemical process by which the foreign matter is separated from the gold particles and pure gold is extracted, the foreign Karmic matter is separated from the soul by the soul itself, by practising technical rules of conduct, as prescribed in Jainism. Every action of a living being, whether by thought or speech or action, causes the influx, known as Ashrava of Karmic matter, but the Karmic matter is conjugated with the soul in relation to the attachment of the soul with the action performed. This firm conjugation is termed as Bandhan. If the soul has done any action disinterestedly, i e., without feeling the least pleasure or pain with action itself, the influx of the Karmic matter will no doubt be caused, but there will be no firm conjugation or Bandhan for the soul thereof. Thus by acting disin-

terestedly, the new conjugation of action is checked. There now remains the conjugation of the old Karmas to be wiped off in order to come to the pure stage. This is done by a process termed Nirjara, which implies endurance of pain and suffering caused by the Karmas with patience and forbearance by the cultivation of a hard and rigorous control over thought, speech and action and observation of fasting, renouncing of possessions, penances, etc. Thus the soul is made pure by the checking of the new Karmas and by casting off (by the Nirjara process) the Karmic bondage. The application of this knowledge in our daily life is primarily the main religious practice in Jainism. This has evolved a vary benevolent code of Jaina ethics.

Ethics

Broadly speaking, there are two conceptions of the standard of happiness, for which all souls are hankering in this world. These conceptions are based on the respective standard of spiritual development. There is one class of people who feel happiness in the achievement of worldly gains, and there is another type of people who hold that there is happiness in the development of spiritual power and in Self-realization. The achievements of the worldly means of happiness is not in one's power. One may not achieve them inspite of one's hard toil and efforts and even after achieving the means one may not get happiness, but in the latter case, spiritual achievements and happiness are guaranteed if the prescribed rules of conduct are observed. Thus on the former path one is dependent while on the latter one is quite independent. From the former's point of view the world is the home, while from the latter's point of view the world is an inn, on way to Home.

Jainism is the strongest exponent of the later view of life in view of the apparent transitoriness and futility of the worldly possessions. It prescribes five essential vows for observation in daily life in the pursuit of the latter path.

1. Ahimsa—Non-injury to all living beings;
2. Satya—Abstention from all lies;
3. Asteya—Abstention from stealing, and encroachment on others' rights;
4. Brahmacharya—To lead the life of sexual abstinence;
5. Aparigraha—Non-possession of the material things.

These five vows are prescribed commonly for all monks and householders alike in Jainism, with difference in degrees. A monk, at the time of his Diksha, should take a vow of complete renunciation, while a householder should take a vow of believing in the futility and transitoriness of the worldly things. He simplifies his wants by and by according to the circumstances of his life, while aiming towards the ideal of complete moderation, renunciation and abstention. The quality of the intention of a householder may be equal or even better than a monk though he is conducting himself as per his partial vows. The householder thus adopts a long and round-about path of spiritual development while a Sadhu ascends a steep, straight path. Jainism has also evolved a measurement of spiritual progress at various stages which is known as Gunasthan. Thus according to the Jaina ethics there remains very little occasion for the householders to fight or struggle unjustly after the worldly things. For the monks the cause of struggle is altogether non-existent as they have entirely renounced all kinds of possessions and taken a vow of complete non-possession from the very start of their monk-life. Ahimsa, live-and-let-live, Vishwa-maitri or friendliness with all beings even other than human beings, sacrifice of self-interest and

service to others, justice and truth in everyday life, and right behaviour are not only said to be essential in Jainism for obtaining peace in the social life in this world but it has equally a technical significance for the attainment of a better life beyond or ultimate liberation. It is here that the philosophical insight is wedded to ethical wisdom; the former illumines the goal while the latter leads to it. There is a very vast description of this benevolent ethical rules of life in Jaina Literature.

Right faith, right cognition and right conduct are the three fundamental and practical principles of life in Jaina ethics around which the whole Jaina spiritual philosophy revolves. The entire Jaina community of monks is now found in two sects—Digambara and Swetambara. At one time, monks of both these classes were under one common organization and they really did very useful missionary work jointly for the betterment of all beings. The Jaina community at large, consisting of householders, is found like other religious communities quite materialistic in outlook and hankering after worldly pleasures. The Jainas are generally charitable, sacrificing in spirit and are great lovers of peace, justice and truth. This outlook and character found in the Jaina community today is due to the effect of the Jaina ethics and belief in its spiritual philosophy. If Jainism had kept its hold firmly in India and the Jaina community had kept its standards of character, we could have had a more united and certainly a greater India than today as Sri Shanmukham Chetty had said. Now a little explanation need also be given of the principle of the Jaina Ahimsa, which has hitherto been misunderstood and misinterpreted by many persons. Even the academic world knew very little about the practical value of this virtuous principle before the advent of Mahatma Gandhi.

Ahimsa

I will start this point with the words of Mahatma Gandhi which were published in Harijan on the eve of a birthday of Lord Mahavira and are now reproduced on the title page of *Bhagawan Mahavira* (in Hindi, by Muni Sri Chauthmal). The literal translation of the words of Mahatma Gandhi is:

"No religion of the world has explained the principle of Ahimsa so deeply and scientifically as is discussed with its applicability in every day human life in Jainism. As and when the benevolent principle of Ahimsa or non-violence will be searched for practice by the people of the world to achieve their end of life in this world and beyond, Jainism is sure to have the uppermost status and Lord Mahavira is sure to be respected as the greatest authority on Ahimsa."

There are people who think that if one is slapped on one of his cheeks, he should present the other cheek also to the aggressor. The opposite view is that the stroke of brickbat should be replied with stone and even with bullet. Jainism has imbibed both these views in its own interpretation of Ahimsa but has prescribed the use of both the different principles under different circumstances of life with the essential equilibrium of the non-violent intention even while doing an act of violence in emergent circumstances. For monks, no doubt, complete abstention from acts of violence is prescribed in Jainism and they must always conduct themselves after the former view. But, for the householders, kindly mark here carefully that only 'Sankalpa Ahimsa' and 'Bhava Ahimsa' are forbidden, i.e., killing by intention and feeling. For a householder, thus, killing for sport or hunting is, no doubt, strictly forbidden. For the sake of defence and while one is disinterestedly working on the path of duty if any aggressor is killed or injured, the

householder is not held guilty. If while doing an act of killing and injury under the above circumstances, intention and feelings are unselfish and as per the dictates of duty, no bondage of the Karma will affect his soul.

As for examples : A surgeon operates on a patient without the least feeling of doing injury or intention of killing the patient. Even if the patient is not saved by the surgeon, he will not be bound by the Bandhan of the Karma. If a judge passes the sentence of death against a murderer in accordance with the law, in all fairness and justice without feeling in the least attached to his action, he will also not be bound by Karma and its effect thereafter on his future life Similarly, a military general or a King or the army are not affected and their acts of killing and injury to the aggressors committed with the above feeling and intention are not said to be acts of unjust violence.

Thus, in brief, violence by intention or feeling alone is Himsa. If one acts with the pure intention and feeling of non-killing, (Ahimsa) his actions will always be unsullied because of the forced circumstances of life. Feeling of immense respect and responsibility for the life of all beings should always be kept awakened in mind in all dealings of everyday life as every being wants to live and has a goal to attain. We kill ourselves as soon as we intend to kill others; we corrupt ourselves as soon as we intend to corrupt others. Pramada or unmindfulness and attachment to sensual objects is the root of violence first within oneself and then outside, in relation to other beings. Mindfulness or Viveka and non-attachment to sensual objects is called the best Tapas or penance in Jainism. Thus the attitude of Jainism towards Ahimsa is based more on rational consciousness than on emotional compassion only and this notion bears a great technical significance on the path of spiritual development or liberation of the soul. In Jaina ethics there is detailed treatment of the principle of Ahimsa and its applicability on the basis of its famous Syadvada or Anekant logic.

It is wrong to say that Ahimsa or the principle of non-violence is not applicable in everyday life. Researches in Indian history have shown that there have been very strong and powerful Jaina rulers in India, e. g., Bimbisara, Chandragupta Maurya, Kharvela the Great, Kumara Pala and others. Historians have paid them tribute for their having established very powerful, just and benevolent administration in this country quite after the principle of the non-violence of the householder. Mahatma Gandhi's practical life is an ideal of the practical working after the true conception of Jaina Ahimsa. He being a strict follower of the high principle of non-violence or Ahimsa, of which the essential attributes are Vishwa-maitri, and love and justice to all beings, has been regarded as an ideal saint. His dynamic spiritual love for the entire humanity and his spirit of service, accommodation and adjustment after his strong belief on the principle of Ahimsa made him great. To a great extent his life itself is an interpretation of the principle of Ahimsa. The applicability of Ahimsa in life can be understood from the explanation given in Jaina literature. But while going through the Jaina literature the line of demarcation between the two aspects of life termed, Nischaya and Vyavahara, i.e., for monks and householders, respectively, should be taken into consideration.

Realistic Faith

From the above outline of the fundamental principles of the Jaina ethics and philosophy, it will be seen that Jainism is more realistic than idealistic. Its philosophy of life is rational and scientific and

not dogmatic. The development of life is dependent on self-effort and not on the mercy of some superhuman power. The end or goal of life according to Jainism is beyond this material world. This world is an inn on way to Home. The main precaution in our travel through this world, is to travel as light as possible with as little of material limitations as can be hoped for in order to reach our real Home—the abode of eternal peace and happiness. This kind of outlook about the world and life of non-violence, truth, non-stealing, abstinence, and non-possession naturally leaves little margin for greed and selfishness, which are the basis of all struggles and strifes in this world.

Let me conclude by quoting a poem by Frank Mansell which represents the true spirit of Jainism.

True Freedom

No man can bind another ; he is bound
By his own passion, his love and hate ;
Why curse thy lot ? True liberty is found
When lust is lost—this law the wise men state.
Grasp thou thee substance, let the shadows go,
For they are such as no man can possess ;
Appearance mocks thee, drags thee to and fro,
And makes thee slave to thy own lustfulness.
For each is bound according to his vent,
And as his own passion so his bond will be ;
By our own lust are we in passion pent,
And lust o'ercome increases liberty.
Let all things that fail thee hope in ruin fall ;
Conquer thy lust and thou art free of all.

Ashram News and Notes

HOMAGE TO THE LATE SWAMI POORNABODHJI MAHARAJ

His Holiness Sri Swami Poornabodhji Maharaj, one of the chief architects of the Divine Life Society and an illustrious follower of His Holiness Sri Swami Sivanandaji Maharaj, attained *Mahasamadhi*, after a brief illness, at mid noon on 22nd January, at Kasauli, near Simla His mortal remains were brought to Sivananda Nagar, and on the morning of 25th January, after the last honours had been paid, were consigned to the swift-flowing sacred Ganges, while the ancient prayers from the scriptures were chanted and Kirtans sung in chorus.

His Holiness Poornabodhji Maharaj was born in 1912 in Madras Presidency. He joined the Divine Life Society in 1937, when the institution had just been founded, and was initiated into the order of Brahmacharya in the same year. Since then he served under various important capacities (he was working as the treasurer and cashier of the Society before he passed away), and substantially contributed towards the furtherance of the sacred Divine Mission of His Holiness Sri Swami Sivanandaji Maharaj. Swami Poornabodhji Maharaj entered the Avadhuta Order of Sanyasa on Sivaratri, in 1947, having been initiated by the late Swami Sankaranandaji Maharaj.

As the entire Ashram paid homage to the memory of this great renunciate who was yet a very hard-working and most ideal Karma Yogin, dedicated to the service of the Divine Life Society, Sri Swami Sivanandaji Maharaj, in a brief but moving speech, observed :

"It is a great loss to the Divine Life Society and the world also. He was a great Mahapurusha, a ray of Dattatreya. I have never seen him in an unpleasant mood, not even once during the last eighteen years. He has never asked me anything. He would

be satisfied with whatever he would get in the kitchen. Even if he had no cloth, he would keep quiet. He always lived above body-consciousness. I used to ask him 'Where is your sweater? It is very cold.' He never cared for his body.

"He used to bring Kaveri water for worship and service of his Guru, Avadhuta Brahmendra Saraswati Swami Sankaranandaji Maharaj, at Sendamangalam (in South India). For that he had to bicycle thirty to forty miles daily. Such a great soul I have never seen in this Ashram. It is a great loss to me. He was doing the work of nearly twenty persons here. He was most trustworthy, most sincere and hard working. Any work was Yoga for him. He was a born Yogi, Siddha and saint, and he has now merged in the supreme Light of Brahman. He does not want our prayers. Yet, to show our reverence to him, we have to do it. He is an example to saints, Yogins and Sanyasins. So, let us pray for his Peace, and draw inspiration from his noble life—stainless, unequalled, unparalleled life."

Sri Swamiji Maharaj then led the audience in singing Kirtan *dhwanis* and chanting the Mrityunjaya Mantra, following which silence for a minute, as usual, was observed, and the service concluded with *arati* and chanting of prayers. Earlier, Sri Swami Chidanandaji also paid glowing tributes to the memory of His Holiness Swami Poornabodhji Maharaj.

ALL-WORLD RELIGIONS FEDERATION

The 21st session of the All-World Religions Federation met here on 29th December 1955 and 5th January 1956. Discourses on the integral oneness of all faiths, emphasizing the need for fostering the basic unity of mankind through mutual understanding, co-operation and concord among the religions of the world, were made on these days under the presidentship of Sri Swami Sivanandaji Maharaj. Among the speakers were: Swami Chidanandaji, Swami Turiyananda, Sri Vedanand Jha (Chhapra, Bihar), Sri Olgart Kaugerts (Australia), Sri Eric Pierschel (Germany), Sri Hans Lajta (Austria), Sri Guy Lafond and Srimati Hellmann (Canada).

SIVANANDA REGALIA

The opening ceremony of the Sivananda Regalia was performed by Sri Swami Paramanandaji on 9th January in the immediate presence of His Holiness Sri Swami Sivanandaji Maharaj and others. The Regalia houses various personal effects of Sri Swamiji Maharaj, each having a message of its own, many of which serve to remind the onlookers the early Tapascharya days of His Holiness at Swargashram, the various stages marking the progress of his Divine Mission, his numerous hand written manuscripts and their printed editions, the caskets containing Addresses of Welcome presented to him at various cities in India and Ceylon during his All-India Tour in 1950, the walking-stick, the *kamandalu*, the piece of cloth used for receiving alms, the plate for taking food, the water-bowl, etc., that were used by him nearly a quarter of a century ago, and several other mementos to convey to posterity the epic story of his glorious spiritual life. Sri Swami Chidanandaji gave a series of five discourses on subsequent days, explaining the items kept in the Regalia and also generally on the early Sanyasa days of Sri Swami Sivanandaji Maharaj.

JNANA YAJNA

In accordance to his great ideal of the dissemination of spiritual knowledge, Sri Swami Sivanandaji Maharaj has distributed during the course of the year 1955, publications written by him, valued at Rs 92,928-12-0, while the postage used for the despatch of the same amounted to Rs. 10,525-7-6, and the packing and the maintenance expenses of the personnel of the Free Books Department incurred during the same year was Rs. 4,250-0-0, approximately, the total being Rs. 1,14,704-3-6.

The corresponding figures of the year 1954 were: books, Rs. 83,584-10-0; postage, Rs. 7,200-10-0; maintenance (packing charges not included), Rs. 2,400-0-0, approximately, the total being Rs. 93,185-4-0.

This large-scale free distribution of books, which comprises 70% of the volume of books printed by the Divine Life Trust Society, is enabled mainly through the generous support of the public by way of donation to the general fund of the Ashram, to the personal fund of Sri Swami Sivanandaji Maharaj (which is mainly used for the printing of books) and to the Jnana Yajna fund, specially meant for this purpose. It should be

noted that the continuation and the furtherance of this sacred cause depend entirely on the munificent public whose support and co-operation in this respect, particularly, are greatly welcome and will always be sincerely appreciated. Further, it should also be noted that countless other individuals, too, indirectly support the Free Books Department by purchasing books from the Sivananda Publication League, and as such all those who are able to buy books would do us a great help by doing so.

IMPORTANT FEATURES OF THE MONTH

......On 14th January, a semi-automatic thread-book-sewing machine was installed at the Yoga-Vedanta Forest University Press to facilitate speedy binding work of the Ashram's publications.

......The Upanayana of Sri Chandrasekhara, son of Sri G.T. Veeriah, of Hospet, Bangalore, was performed on 19th January in the presence of Sri Swami Sivanandaji Maharaj who consecrated the ceremony.

......On 15th January, Sri Swami Sivanandaji Maharaj gave his blessings in consecration of the marriage of one of his devotees, Sri Savitri Wadhwani, M.A., with Sri Jesendra Nath, M.A., which was held at Sivananda Nagar as per the wish of the couple.

......During the month of January, the following were among those visitors who gave discourses at the Ashram's evening Satsanga, in addition to the routine features:

Sri E.M. While, London; Mrs. Hanna Herrmann, Winterthur, Switzerland; Sri Swami Nityananda Kaviswar, Kotagiri, South India; Sri Swami Satchidananda, Ceylon; and Sri Maheswarnath Kaul, Srinagar, Kashmir.

NEW VISITING ASPIRANTS

The following were among those new visiting aspirants who stayed here during the month of January:

Mrs. Cable, Auckland, New Zealand; Mrs. Hanna Herrmann, Winterthur, Switzerland; Sri E.M. While, London; Sri and Srimati Maheswarnath Kaul, Srinagar, Kashmir; Sri Darius M Khambatta, Bombay; and Bhikkhu A Thitadhamma, of Thailand, who arrived here in the first week of January to undergo training in Yoga for a period of six months.

VISITORS

The following were among those who visited the Ashram during the month of January:

His Holiness Swami Purushottamanandaji Maharaj, of Vashishta Guha, Tehri; Vibhuti-Jyoti Swami Nityananda Kaviswar, Kotagiri, South India; Srimati G. Zinderland, of the Royal Netherland Embassy, New Delhi; Sri K.C. Gupta, Executive Engineer, Patiala, who is a Patron of the Divine Life Society; Dr. H.J. Schophuys, and Srimati Siti Roesiah, of Indonesia.

On 22nd January, Sri Swami Sivanandaji Maharaj received a group of Granthis (Sikh priests).

DISSEMINATION OF SPIRITUAL KNOWLEDGE

PRETORIA, SOUTH AFRICA

A periodical bulletin, entitled *The Spiritual Lessons*, containing the choicest teachings of Sri Swami Sivanandaji, Maharaj, is being published by the Pretoria Branch of the Divine Life Society (503 Boom Street, Asiatic Bazaar), which is also actively engaged in disseminating the spiritual knowledge through many other means under the able leadership of Sri Bicka Chiba. The Branch has recently published the 20th Number of *The Spiritual Lessons*.

MALANG, INDONESIA

Leaflets and bulletins containing the select writings of Sri Swamiji Maharaj in English and Indonesian languages are being issued from time to time by Sri Tjiat Ing, (Taman Merbabu 20, Malang, Indonesia).

SAN FRANCISCO, U.S.A.

Dr. Haridas Chaudhury, M.A., Ph D., Professor of Philosophy at the American

Academy of Asiatic Studies, San Francisco, has introduced in his Department the following works of Sri Swami Sivanandaji Maharaj :

Raja Yoga, All About Hinduism, and *Yoga-Vedanta Dictionary.*

DRIEBERGEN, HOLLAND

A Sivananda Yoga Centre is being established under the auspices of the Dutch Section of the Divine Life Society at Buntlaan, 73, Driebergen, with the object of propagating the message of Yoga among the people of Netherland. The Dutch Section of the Society, which is being conducted under the guidance of Sri Marinus holds on every full moon night meditation classes, and periodical discourses on Hatha Yoga, Raja Yoga, and Jnana Yoga. These discourses are given by Sri Marinus. The Branch has a Sivananda Library which is being used by its members and spiritually inclined individuals.

DEHRA DUN, U.P.

The Dehra Dun Branch of the Divine Life Society (Ikram Manzil, Sevak Ashram Road, Karanpur) is issuing a periodical bulletin, entitled *The Voice of Sivananda,* containing excerpts from the writings of Sri Swamiji Maharaj. The Secretary of the Branch is Sri Labha Ram Sharma.

PATAN, GUJARAT

The Patan Branch of the Divine Life Society, conducted by Dr. B.G. Adhwaryoo has published a companion edition of *So Says Sivananda* in Gujarati. The English edition was compiled and published by Dr. Adhwaryoo sometime ago.

SWISS MEMBERS OF D. L. SOCIETY TO NOTE

Such of those spiritual seekers in Switzerland who wish to join the Divine Life Society as members and who may not have adequate knowledge of English, are requested to note the following:

(1) The admission fee of Rs. 5, which is to cover the cost of one of the publications by Sri Swami Sivanandaji (meant for giving an idea to the new members as to how to lead the divine life), a rosary, some leaflets or tracts containing spiritual instructions, and a few copies of the spiritual diary and the resolve form, is reduced to Rs 3 in the case of those who would prefer to receive French or German translations of the writings of Sri Swami Sivanandaji (meant for the purpose mentioned above). They will be supplied on their admission all other afore-said items (i.e., excluding an English publication by Sri Swamiji). For French translation of Sri Swamiji's writings they may contact Mrs. G.M. Schneider, 6 rue Fendt, Geneva. For German translation of Sri Swamiji's writings Mrs. Hanna Herrmann may be contacted at 63 Anton Graffstrasse, Winterthur, Switzerland.

(2) An equivalent of the admission fee of Rs. 5, which may be calculated as 5 Swiss francs, approximately, (or Rs. 3 or 3 Swiss francs as in the case of those who would prefer to have French or German substitute of an English publication by Sri Swami Sivanandaji from the sources mentioned above, at their own expense), may be sent to the headquarters at Sivananda Nagar, Rishikesh, preferably through Mandat Transit Bureau, Berne, *together* with an additional amount of Rs. 2 or 2 Swiss francs for covering the postage.

(3) The annual membership fee of Rs. 2 should be sent with an additional amount of Re. 1 to cover the postage for the despatch of *Wisdom Light.* Since no French or German edition of *Wisdom Light* is available, we are not in a position to substitute this monthly periodical for the French and German members

(4) Direct donations to Sri Swami Sivanandaji for the furtherance of his universal spiritual mission or for the maintenance of his Ashram may be sent through banks which are represented in India directly or indirectly.

(5) Protestant members are specially requested to note that the usage of a "Japa Mala" or rosary is not an exclusive peculiarity of the Catholics, but a very sacred and useful agent for all spiritual aspirants, which helps to develop their concentration of mind and serves as a reminder for attending to one's devotions regularly and keep in view the spiritual purpose of life.

The Secretary, Divine Life Society, P. O. Sivananda Nagar, Rishikesh, U.P.

ANNOUNCEMENT

As an incentive to the practice of Sadhana and sincere observance of the cardinal principles of the Life Divine, it is proposed that suitable awards should be made in the month of January every year for the following :

(1) The best spiritual diary maintained during the course of the year.

(2) The best resolutions avowed to at the beginning of the year and successfully implemented during the course of the year.

In these, there will be two groups, one comprising of men and the other women.

The aspirants are requested to send every month their spiritual diaries to Sri Swami Sivanandaji Maharaj (the diary forms may be obtained from the headquarters of the Divine Life Society). The best spiritual diary keeper of the year will be adjudged by Sri Swamiji after the diaries for the month of December have been received.

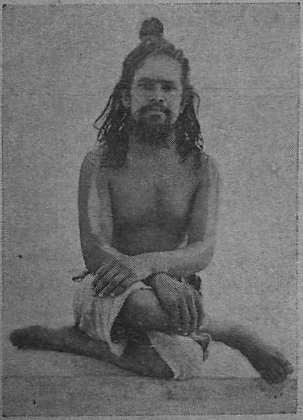
Likewise, the aspirants are also requested to fill up the Divine Life Society's resolve form (available from the HQ), as per their individual capacity, and report to Sri Swamiji how best they have implemented their resolutions (indicating also the lapses thereof) during the course of the year. Sri Swamiji will then adjudge the best implementor of resolutions.

Aspirants who have secured the first place in the maintenance of spiritual diary and implementation of resolutions will each be awarded a set of selected works of Swami Sivanandaji Maharaj and a suitable title by the Yoga-Vedanta Forest University. Special Kirtan and worship to the Lord will also be offered on their behalf for their speedy spiritual progress and all round welfare.

It is needless to say that absolute sincerity and honesty will be the main criterion of the above.

This announcement comes into force from the 1st of March, 1956.

The Secretary, Divine Life Society, Sivananda Nagar, Rishikesh, U. P.



MAY HIS SOUL REST IN PEACE !

His Holiness Sri Swami Poornabodhji Maharaj, one of the seniormost followers of H.H. Sri Swami Sivanandaji Maharaj, who served in various important capacities at the Headquarters of the Divine Life Society since 1937, attained Mahasamadhi at Kasauli, near Simla, on 22nd. January after a brief illness. May his soul rest in Peace !

(Please see "Ashram News and Notes")

YOUR KUTIR AT SIVANANDA NAGAR

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living—in a modest sense—the Sivananda Nagar (near Rishikesh, Northern Railway) offers ample facilities for rest-giving holidays as well as for settling down after retirement. Here in the sylvan solitude, in spiritually soothing atmosphere, on the bank of the Holy Ganga, many devotees spend their holidays in undisturbed spiritual contemplation and benefit from the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so, if one could afford. The land is provided free of cost. The construction charges for a single room come to about Rs. 2,000. For details, please write to:

The Secretary, Divine Life Society, P.O. Sivananda Nagar, Rishikesh, U.P.

NATUROPATHS TO NOTE.

Applications are invited from competent Naturopaths to serve at the Sivananda Nagar, Rishikesh, as the Director of Sivananda Nature Cure Sanatorium, in honorary capacity. The applicants are requested to furnish the details of their qualification and age. Adequate English knowledge to deal with correspondence is essential; type-writing qualification preferable. The Ashram will provide lodging and boarding free of charge to the Director, but he should have no dependents to be supported here. Please apply to:

The Secretary, Divine Life Society, P.O. Sivananda Nagar, Rishikesh, U.P.

PATHWAYS TO SPIRITUAL BEATITUDE

Any aspirant who wishes to lead the Divine Life of truthfulness, non-violence, self-restraint and purity can become a member of the Divine Life Society, irrespective of caste, nationality, or religion, on payment of an annual membership fee of Rs. 2 which is to cover the subscription to *Wisdom Light*. An admission fee of Rs. 5 is initially charged to provide the new members with a publication of Sri Swami Sivanandaji Maharaj, some spiritual tracts, and self-culture diary and resolve-forms, and a rosary.

(Please refer "Ashram News and Notes" inside, for a special note for the European members of the Divine Life Society.)

Any group of individuals, wishing to practise and spread the basic fundamentals of spiritual culture and to do some selfless, humanitarian service can open branches of the Society, including Ladies' and Students' Sections, on consultation with the headquarters. The branches of the Divine Life Society are required to pay to the headquarters an annual affiliation fee of Rs. 12, which meets the subscriptions to *The Divine Life*, *Wisdom Light* and *The Branch Gazette*.

Besides *The Divine Life*, the monthly periodicals issued by the D.L. Society are: *Health and Long Life*, *Wisdom Light*, *Path to God-realization*, *Light-Power-Wisdom*, *Branch Gazette* and *Yoga-Vedanta* (Hindi). In addition to these, the official journal of the Yoga-Vedanta Forest University, *The Yoga-Vedanta Forest University Weekly*, is issued from here every week. A quarterly periodical, *Light Divine* is also issued from here.

The Secretary, The Divine Life Society, Sivananda Nagar, Rishikesh, U.P.

Edited and published by Sri Siva Prem for the Divine Life Society, and printed at the Yoga-Vedanta Forest University Press, P.O. Sivananda Nagar, Rishikesh (Himalayas).